THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (ROM. 5: 18).

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THE EIGHTY-EIGHTH SEMI-ANNUAL CONFERENCE.

THE eighty-eighth semi-annual general conference of the Church convened in the Tabernacle, Salt Lake City, Utah, on Friday, October 5th. 1917. The reports at hand say that fair weather prevailed, and that vast crowds thronged through the gates and surged into the auditorium before the appointed hour, and when President Joseph F. Smith announced that the conference was in session, every seat in the vast building was occupied.

The Church authorities were well represented. In the stand were President Joseph F. Smith. President Anthon H. Lund, President Charles W. Penrose, of the First Presidency; President Heber J. Grant, of the Council of the Twelve; of the members of the Council of the Twelve: Elders Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Elder Hyrum G. Smith, presiding patriarch; of the First Council of Seventies: Elders Seymour B. Young, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart; Presiding Bishop Charles W. Nibley. Bishop Orrin P. Miller, and Bishop David A. Smith.

Elder Reed Smoot, who was in Washington attending to his duties as United States Senator; Elder George F. Richards, who presides over the European Mission; Elder B. H. Roberts, who is with the First Utah Artillery as chaplain, and Elder Levi Edgar Young, who was occupied at the University of Utah, were absent.

FRIDAY MORNING SESSION.

The first session commenced at 10 a.m. After the opening exercises President Smith delivered an address in which he paid tribute to his predecessors in the office of President of the Church,

and stated that the saints, generally, are living their religion faithfully. He read a report, from which it was learned that there are now in the Church 797 wards and 38 independent branches, 74 stakes and 21 missions. He referred to the financial aid rendered by the Relief Society for temple building, and the improvement in the payment of tithing. The speaker bore a strong testimony. He said he loves the work to-day more than ever before in his life, and he prayed that Latter-day Saints will live their religion. "For," he said, "there is nothing else under heaven, in the whole universe, so important as the gospel of Jesus Christ."

The address will be published in full in the *Star*, as soon as the verbatim report is received.

PRESIDENT ANTHON H. LUND,

who was the next speaker, admonished the saints to heed the words of the President and to put into practice all the counsel and advice that had been given. He referred to various temporal activities of the Church. Temple-building, he said, is now actively going on. The temple in Hawaii is nearing completion, and the one in Canada, not so far along, is, however, progressing favorably. He said this is not the consummation, either; for more temples must and will be erected.

President Lund referred to the completion of and moving into the new Latter-day Saints' Church office building. This, he said, is one of the most satisfactory accomplishments in the history of the Church. He told how secure now are the records of the Church from fire and destruction and how for many years this was not the case.

PRESIDENT HEBER J. GRANT

was the next speaker. Referring to the remark of President Joseph F. Smith that the present Church administration must speak for itself, said that so far as the President of the Church is concerned, and his counselors, he and they are as good men and godly as any who have gone before them.

There are no gifts, there is no authority, there are no virtues that ever existed in the Church, in present or past dispensations, that are not enjoyed by the present Church authorities. For more than eighty years the truths of the gospel have been proclaimed by elders in all lands. In every instance these men who go out to preach the gospel have borne testimony that the Lord has made known to them that the gospel is true, and not in one single instance has any elder ever come back and said he has found the whole truth in the teachings of other denominations. It is preposterous to assume, said President Grant, that God would withhold from any of these humble men the truth.

There has been some agitation in the papers, said President

Grant, to induce loyal citizens to supply the soldiers at the front with tobacco. They argue that American tobacco is milder than the European product, and they are using all sorts of silly arguments in favor of this tobacco fund. As for Latter-day Saints, said President Grant, there can be no controversy in any such matter. The Lord has spoken, and that is an end to all argument. The Word of Wisdom says tobacco is not for the body, and He promised blessings to those who refrain from its use. Then, he said, there is absolutely no excuse for Latter-day Saints to put this forbidden weed before their sons and the sons of other fathers and mothers and to condone its use.

Friday Afternoon Session.

The second session of the conference was even larger than the first. Before the opening hour at 2 p.m. vast crowds thronged the entrance.

PRESIDENT CHARLES W. PENROSE

was the first speaker. Referring to the opening address he said he knew that President Joseph F. Smith has all the power and authority revealed from heaven to the Prophet Joseph Smith, which have been handed down in an unbroken line since 1830. He feels sure, he said, that President Joseph F. Smith has the love and confidence and the abiding trust of all the members of the Church, surely of all the faithful live members. All are trying to be saints of God and if all will follow the instructions of their leaders they will be found always in the straight and narrow way. If Latter-day Saints will follow the admonitions and instructions of President Joseph F. Smith they will be safe. His heart is pure, and Zion needs him; the people pray that President Joseph F. Smith may remain among them and continue to lead them for years to come.

No matter what commandments may have been given in former days, said President Penrose, the saints to-day are, first of all, under the leadership of the present Church head. Times change and circumstances alter cases; it is essential to have instructions for the present time, now, to-day. Mothers now may feel to be almost unreconciled to seeing and permitting their sons to go to war, for it is written, "Thou shalt not kill"; but when the servant of God on earth, His mouthpiece and Prophet, says the boys should go to defend the principles of liberty, then mothers, fathers, and all should have abiding faith that all will be well.

The time is near when the power that is assailing liberty shall be thrown down. The earth will be delivered from bondage, and life and liberty will be vouchsafed to all who will live for the blessings they comprehend.

The speaker declared that the principles of the gospel are the

same now as they were in former ages, although customs and practices may have changed. All that is needed for guidance and direction will come from the servant of God. The present great conflict in the world, said President Penrose, will result in great good. It is regrettable that this war must be; but when it is in the cause of righteousness that cause will prevail. Liberty will prevail and the way will be prepared for the coming of Jesus Christ to reign as Lord of lords and King of kings.

President Penrose admonished the saints to live in peace one with another; not to stir up strife, not to hunt for contradictions in old or new Scripture; to keep the word of the Lord as it has been revealed and to follow the instructions of God's servant, the Lord's mouthpiece on earth.

ELDER RUDGER CLAWSON,

the next speaker, spoke of the justice and impartiality of God as shown in the Priesthood. He then explained the powers and duties of the two divisions of the Priesthood, and the sub-divisions. He said no blessing will be withheld from those who are worthy. In illustration of this principle the speaker stated that there are now in the Church 11,835 high priests, 10,497 seventies, 30,017 elders, 9,387 priests, 11,429 teachers, and 23,623 deacons. This shows, he said, how impartially the divine Priesthood is distributed, and how liberally. And every man who holds the Priesthood holds direct authority from heaven to perform the duties and ordinances that go with the callings to which they have been assigned.

PRESIDING PATRIARCH HYRUM G. SMITH

was the next speaker. He said that while President Penrose was speaking of Latter-day Saint boys being called and going into the army, he thought of a passage of Scripture that should be consoling. He read from the Doctrine and Covenants, Sec. 101, beginning with the 77th verse, wherein the Lord says it is not right for one people to be in bondage to another, that liberty is the right of all flesh, and for this purpose did the Lord raise up the Constitution of the United States. Elder Smith said his interpretation of that passage of Scripture is that the boys who have now gone, or are going to engage in the great world conflict, are going on a mission, to bring about a condition, or to help bring it about, when no people shall be in bondage to another, and that liberty shall not perish from the earth. This, he said, should be, and no doubt is, a comfort, especially to the mothers of the soldier boys. They have gone, and are going, said Elder Smith, to help to right things that are wrong, and by their very purity of lives to uplift and help their comrades with whom they are fighting for the one big righteous cause.

Elder Smith referred to the bounteous crops of the present season and urged the members of the Church to recognize God's

goodness by giving freely of their offerings to build up the cause of the Lord. Speaking of the callings in the priesthood, Elder Smith said, there are about 200 men, who with himself have been called to be patriarchs; whose especial calling it is to give patriarchal blessings to the children of God. Before the war patriarchs were called upon mostly to give patriarchal blessings to women and girls, but since men have had cause to think seriously of the future by reason of the tronblous times that have come upon the earth many have sought out the patriarchs for blessings. This, said Elder Smith, is in itself a great blessing.

Saturday Morning Session.

Vast crowds surged into the Tabernacle for the morning session of the second day of conference. The attendance had increased, so that "crowding" up was necessary and resort was had to placing chairs in the aisles for seating the overflow. Continued clear skies and a congenial sun contributed to the attendance, and everything was propitious for a successful conference session. Elder Levi Edgar Young, of the First Council of Seventies, detained on the opening day of conference, was present.

ELDER HYRUM M. SMITH

said the Latter-day Saints were an intelligent people, but in wisdom, he said, he fears they sometimes fall short. A wise people is a people who do right. If Latter-day Saints do not heed the word of the Lord they are unwise. There are many intelligent people in the world, he said, who are extremely foolish. Solomon offered a prayer which was declared by the Lord to be wise, and was answered with a great blessing. "Give thy servant an understanding heart," said Solomon, and God said because he asked for understanding to discern judgment, his prayer should be answered. That, said Elder Smith, should be the prayer of Latter-day Saints. They should pray for understanding, for wisdom and judgment to do that which is right. The admonition given ancient Israel, through Moses, to be a wise and understanding people, is applicable to-day, as then. Ancient Israel left the land of their bondage after much importuning on the part of the Lord, and modern Israel was driven out of the confines of so-called civilization. In each instance those who followed their leaders were blessed, while those who remained behind were lost in oblivion. There are at the head servants of the Lord to give instructions to His people.

Elder Smith said he bears witness that if Latter-day Saints will do the will of the Lord, as given through His servants, they shall be wise, even unto eternal life. No man can be forgiven for the commission of one sin by doing right in another direction, he said. The payment of tithing will never compensate for the dese-

cration of the Sabbath day; doing good to men will not make up for blasphemy; each failure to do what is right, or each commission of a sin will bring its own condemnation, irrespective of any reward that may come for refraining from doing what is wrong or for doing what is right. Every commandment, said Elder Smith, must be kept every day, in order to reap the full benefit and blessing that comes from doing the will of the Lord. Let no man think he can escape condemnation for adultery or any other wicked deed, by bestowing goods for charity. Each good deed will bring only its own reward, and will not detract from the effect of sin in any direction.

ELDER JUNIUS F. WELLS

paid tribute to various leaders of the Church whom he has known personally. He knew Brigham Young to be a great man, a leader and a pioneer, a veritable man of God. Brigham Young's successor as president of the Church, John Taylor, he knew also to be a man of God, a prophet and a leader. He spoke of President Wilford Woodruff as a man without guile. President Woodruff, said Elder Wells, prayed to God asking Him concerning the youth of His people. The Lord answered President Woodruff's prayer.

Elder Wells said that Brother Woodruff had told him that there were already among the youth of Israel young men preordained to carry on the work of the Lord, and that more would be raised up from time to time. The apprehension as to the future of Zion then and there passed out of the mind of President Wilford Woodruff. For this prayer concerning the youth of Israel, young people will always remember President Woodruff with reverence and love. With President Lorenzo Snow, Elder Wells was not so well and personally acquainted, but he knew him to be a man of God and a worthy leader of God's people. Of President Joseph F. Smith it could be said if ever there was a man on earth who has given his heart to God, that man is President Joseph F. Smith, who has never failed one jot or tittle in the work of the Lord.

(TO BE CONTINUED.)

"THE SIGNS OF THE TIMES."

I READ with interest the articles in the *Star*, and especially the testimonies from the soldiers in the field. It strengthens and encourages me to read of the boys from the British Isles, who have embraced the gospel there, and who, on coming out here at their country's call, remain firm in the faith. I know what they have to contend with, and I pray continually that God will give them strength to withstand the evils that come in their way.

Disbelief in, and the disregard for Christianity, exist in the army to an appalling extent, but I realize that it is because of a wrong idea of the gospel, in most cases. I meet many good,

honest souls—men with big hearts, who would willingly lay down their lives for a friend; yet, if you speak to them about Christianity, they will not listen; they do not realize the difference between the true gospel of Christ and the creeds of men, and their minds are so engrossed with their present surroundings that they have no thought for anything else; but it is my firm belief that there will be a vast work for missionaries to do when this great world struggle is over.

I have thought considerably, during the last few months, of Nebuchadnezzar's dream and the interpretation of it. By following history down from that time, I am inclined to believe that the kingdoms represented by the ten toes of clay and iron, are England, France, Germany, Spain, Greece, Russia, Turkey, Austria, Italy, and Belgium. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). According to this, the kingdom of God, or the Church of Christ, should be established for the last time on the earth, while the above ten countries were ruled by kings. John Wesley, one of the best known Christian preachers of this age, said that the gospel was not upon the earth, but he looked forward to the time when it would come again. Other sectarian ministers have admitted that the whole world had gone astray. The Bible is replete with passages to this effect. Now to the point I wish to make regarding the ten kingdoms: France became a republic in 1870. The Russian autocracy fell in the beginning of this year. The Greek throne is tottering, and, if I can read the signs aright, before many more years have passed we shall see the end of all kingdoms.

The stone Daniel saw has been cut out of the mountain and is rolling forth to fill the whole earth. In 1830, just thirty years before the first of the ten kingdoms fell, under divine inspiration, and by divine authority, Joseph Smith, the Prophet, organized the Church of Christ upon the earth, never more to be torn down, or given to another people. The light of the gospel is spreading through the earth, and people are clamoring for freedom from unjust rulers and tyranny; although many do not know why, or what is prompting them. Surely, "God works in a mysterious way, His wonders to perform."

N. S. FORSYTH, "Somewhere in France."

WHAT would our salvation amount to, what would heaven amount to, if we had never been tried, if we were to be placed in heaven without trial, without effort, without exertion upon our part to overcome evil and to contend with those influences that abound in this mortal state of existence?—GEORGE Q. CANNON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. NOVEMBER 15. 1917.

EDITORIAL.

THE KINGDOM OF GOD.

Our Lord, when accused before Pontius Pilate of having claimed to be the King of the Jews and, therefore, being a usurper and traitor, replied that His kingdom was not of this world. "If," He said, "my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." He was a King, but His kingdom was not of "this world."

Some have supposed that the words quoted mean that our Lord was a King only in a figurative sense of the word, and that His Kingdom is but a spiritual conception. Nothing can be farther from the truth.

It is true that the laws and principles of government of His Kingdom are planted in the hearts and consciences of the citizens, and in that sense it is "within you," but it is also true that when these principles become a living force within, they cause a complete change in the external conditions—moral, political, social, etc., —and the Kingdom, after having been planted and hidden for a while, like a seed in the ground, germinates, comes up, grows and flourishes, a visible, tangible, external organization. It is *in* the world, though not *of* the world.

In His great prayer concluding the institution of the Sacrament, Christ said of His disciples, "They are not of the world, even as I am not of the world (John 17: 16), and yet they were material, visible persons, like all other men, though different in some respects. They were not spiritual existences only. In the same sense His Kingdom is not of the world, though in some of its visible, tangible characteristics it resembles all other kingdoms. It is different from them all in some essentials, and for that reason it is not of the world.

Let us carefully consider some of the differences.

In the Kingdom of our Lord a standard of excellency has been raised, which differs from all worldly patterns. It is placed before us in the Sermon on the Mount.

In the world, those who are self-assertive, conscious of their own strength, their intellectual superiority, their knowledge, are those who achieve "success," as the world sees it. In the Kingdom of heaven the opposite is true: "Blessed are the poor in spirit," for theirs is that Kingdom.

In the world, those who walk the rose-strewn paths and lift

their heads high above their fellow men; those who are hungry for honor and power, for offices and wealth; those who can beat their fellowmen in life's race, are the only ones who count. In the Kingdom of heaven the rule is reversed: "Blessed are they that mourn," and the "meek," those who "hunger and thirst after righteousness," the "merciful," the "pure in heart," the "peacemakers," and those who are persecuted and reviled "for righteousness' sake." These are the qualifications for citizenship and the only foundation for a successful career in the Kingdom of heaven.

In the world, class distinction prevails. The "upper classes" do not associate with the so-called "lower ones." In India there is the classification of the people into castes. But we are just as exclusive in other countries. Those who have gold and titles would not think of associating socially with those who own nothing but copper and a good character. Even in communities where they boast of democracy, they have sacred circles of "the upper four hundred." Oh, yes, we have class distinctions. We are proud of money, of education, of fine clothes, of social advantages, and we keep aloof from those whom we regard as inferior, except for business purposes. We want their money but not their company. In the Kingdom of God there is no class distinction. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3: 28). So completely have class distinctions been obliterated in that Kingdom. To be sure, the Jew remains a Jew, and the Gentile a Gentile, even after they have joined the Church, just as a man remains a man, and a woman a woman, and as the relationship of master and servant continues; but overshadowing these minor differences of race, sex, and social position, stands the one great fact that the citizens in God's kingdom are the children of God in a double sense: first, through the lineage of Adam, who was the son of God (Luke 3: 38); and second, through the new birth of water and the Spirit.

Class distinction, such as exists in the world, is held up to the light, in the Book of Mormon, and its evil consequences are plainly seen. In the eighth year of the reign of the Judges, we read (Alma 4: 6-12), the members of the Church began to be proud of their wealth, their fine silks, twined linen, flocks and herds, gold and silver, and "all manner of precious things," and the result was apostasy and destruction. Two centuries after Christ something similar happened. The people "had become exceedingly rich; they wore costly apparel, which they adorned with ornaments of gold and silver, pearls and precious stones. From this date [about 201 A. D.] they no more had their property in common, but, like the rest of the world, every man sought gain, wealth, power, and influence for himself and his. All the old evils arising from selfishness revived" (George Reynolds, *Story of the Book of Mormon*, p. 293).

In the world, competition is the established business rule. Under its cruel lash no one seems to care whom he injures, whom he tramples in the dust. "Each one for himself, and the devil take the hindmost," embodies the philosophy very largely adopted in the business world. Those who "succeed," as it is called, are admired as "captains of industry," and the world never inquires too closely into the methods by which the alleged success has been achieved. In the Kingdom of heaven this principle does not obtain. When that kingdom is fully established, there will be perfect equality in all things. The glorious truth, which the children of men have yet to learn, has been very clearly, though perhaps not yet fully, revealed through the Prophet Joseph Smith.

In the Doctrine and Covenants we read that God makes His children who attain to celestial glory "equal in power, and in might, and in dominion" (Sec. 76: 95). That being the condition in the immediate presence of God, it was necessary that the Saints should be given an opportunity to learn something about the law of equality, and to practice it, since "whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection," and since whatever knowledge and intelligence are gained in this life, through diligence and obedience, are that much of an advantage in the life to come (Sec. 130: 18-19). As early as in May, 1831, when the Colesville Saints began to arrive in Ohio, the Lord instructed the Presiding Bishopric to divide the land and cause each man to receive a portion of property equal to his needs, and thus establish perfect equality. And this was to be the rule in all the branches (Sec. 51: 18). Later the saints were taught that "in your temporal things you shall be equal * * * otherwise the abundance of the manifestations of the Spirit shall be withheld" (Sec. 70: 14); and that, "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things" (Sec. 78: 1). They were also taught (Sec. 49: 20) that "the world lieth in sin" because it has not heeded the law of equality, according to which, "it is not given that one man should possess that which is above another."

The law of equality does not, however, require an equal distribution of all available property. If a man with a large family should receive no more than one with a small family, or no dependants at all, that would not be equality. But when all resources are held in common and each individual receives just what he needs—no more, no less—then equality is established, and that is the law to be practised in the Kingdom of God. In this respect that Kingdom is different from worldly kingdoms. It is not "of this world."

In the kingdoms of this world rulers sometimes deem it necessary to force the citizens to lay down their lives for them, and to suffer a thousand deaths. Throughout the vistas of history we

see the conquering heroes, from the Pharaohs of Egypt to the Napoleons of modern times, ride triumphant over the corpses of a multitude of fallen of all ages and of both sexes. For on the altar of Mars young and old, men and women, are sacrificed indiscriminately. Their pageant can best be described in the language of John the Revelator, "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him" (Rev. 6: 8). In the Kingdom of God it is the King that dies and suffers for His subjects. Christ died on Calvary to redeem men from the power and claim of the adversary. Through His own sacrifice He placed life and immortality within the reach of man, set the captives free and opened the way back to Paradise. And now, sacrifice and service embody the law that governs in His Kingdom. Our Lord explains this great law Himself: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 25-28). In the Kingdom where this is the law, no authority is delegated to anybody but the authority to do good and render service, even as our Lord, the Maker of the heavens and the earth and the Captain of our salvation, came to serve by His infinite sacrifice. If we are citizens in His Kingdom we must endeavor to follow Him in this respect.

"For thrones, dominions, kingdoms, powers,
And glory great and bliss are ours
If we, throughout eternity,
Obey His words, 'Come, follow me.'"

These are some of the essential differences between the Kingdom of God and worldly kingdoms. If we grasp their nature and importance, we understand what our Lord meant when He declared that His Kingdom was not of this world. As Latter-day Saints we should labor for the establishment of that Kingdom, with all its laws, ordinances, authority, power, and offices, and never rest until all evil influences are conquered and the will of God is done on earth, as it is in heaven.

J. M. S.

THE man who lives his life cheerfully without complaint rises steadily in the scale of happiness and strength, while the grumbler slips a notch downward each day and at last lies flat on his back in the slough of despond. The funny thing about it is that we actually worry over troubles that never come.—SELECTED.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at 54 Church Street, Blackburn, Sunday, November 4th, 1917. President George F. Richards, of the European mission, Elders John E. Cottam and George F. Richards, Jr., of the Liverpool office, Sister Edith M. Richards, wife of Elder Richards, Jr., President James T. B. Mason, and Elders Ether L. Marley, Herman K. Danielsen, and David A. Owen, of the Liverpool conference, were in attendance. President Mason presided at all the meetings.

The morning session commenced at 10:30 by singing, "Welcome, welcome, Sabbath morning." Prayer by Sister Elizabeth Harker. Sacramental hymn, "We'll sing all hail to Jesus' name." "I come to thee all penitent," etc., was repeated before partaking of the Sacrament, which was administered by President Walter Thompson, of the Blackburn branch, and President Thomas H. Brown, of the Nelson branch.

The following program was then rendered: The Nelson Sunday school recited Ezekiel 3: 17-19. Matthew 6: 24-30 was recited by the Blackburn Sunday school. A recitation entitled, "The Last Witness," was given by Sister Agnes Bentley, of the Nelson Sunday school. Gems from the Bible in alphabetical order were presented by Brother Harry Rickard, of the Wigan Sunday school. Sister Elsie Rickard, of the Wigan Sunday school, recited from the Doctrine and Covenants, Sec. 89.

Sister Edith M. Richards related the story of a shepherd who was caught in a storm while returning with his sheep. When the count showed that one was missing, he returned to seek for it. His diligent search was rewarded, and he came back to the fold, rejoicing because of the recovery of the missing member of the flock. Christ is the Shepherd; we are the sheep. He feels the loss of even one of His followers who is led away by evil inclinations, but rejoices when the wayward one repents and returns to the fold.

President George F. Richards spoke of the benefits to be derived by the children through their attendance at Sunday school and in committing to memory and reciting the Scriptural passages assigned to them by their Sunday school teachers. He said that by this means they are qualifying themselves for future usefulness in the Church when they shall be called upon to bear the burdens which are at present resting upon the shoulders of their parents. It will be a great satisfaction to them at that time to be able to do their work well, as is the case at the present. The speaker said that in their homes, the children should learn the lesson of obedience to their parents, to the authority in the Church, and to the Lord. He explained to the children the meaning of the Word of Wisdom, and urged upon them the necessity of being faithful in its observance, saying that it is the will of the Lord that we be so;

and if we have learned well the lesson of obedience, we will comply with His request. By so doing, we will be happy and be setting a good example for others.

Elder John E. Cottam spoke of the purpose of mortal life. This world is not our permanent abiding place. We have been sent on a pilgrimage to view the landscape, that we may profit by the experience which we gain. Instead of taking advantage of this opportunity of development many men seem to devote all their time to temporal things, to creations which perish. The gospel of Jesus Christ reveals the reason for our existence here. It is like a compass which shows us where we came from and the way back to our parental home in the dwelling-place of God. By observing the things with which we come in contact while on this journey, we learn of our relationship to God and to one another.

Closing hymn, "The Lord is my light." Benediction was pronounced by Sister Minnie Holgate.

The afternoon session commenced at 2:30 by singing, "Now let us rejoice." Prayer by President John E. Owens, of the Burnley branch. Continued by singing, "The Spirit of God."

The names of the general and local Church authorities were presented by Elder David A. Owen. All were unanimously sustained.

President James T. B. Mason gave a report concerning the five organized branches in the Liverpool conference, and their various auxiliary organizations. He emphasized the necessity of activity, for inactivity is death. If we do not use the talents we receive, the knowledge we obtain, we shall lose them.

Sister Emma S. Thompson rendered a solo entitled, "The Lost Chord."

President George F. Richards read statistics showing important religious work accomplished in the British mission, towards which the Liverpool conference, he said, had been a generous contributor. It is unfortunate, said the speaker, that some members of the Church have become so indifferent to their religious duties that much of the valuable time of the elders from Zion, which should be devoted to missionary work, publishing among strangers the news of the gospel's restoration, and pointing the way to true happiness and salvation, must be expended in an effort to revive these fainting members and to support them along the pathway of duty. Members of the Church should feel their responsibility to render every possible assistance to the work, and in no way be a hindrance. When members neglect their religious duties and do or say things which are not commendable or becoming to saints of God, they are a stumbling-block to others, and their course becomes hurtful instead of helpful to the cause they have espoused. They are, themselves, unhappy, having ever with them a guilty conscience. When they are faithful and active the testimony burns brightly within and they are happy, having an assurance of future salvation.

Elder George F. Richards, Jr., said that there could be no progress unless man has his free agency. By meeting and overcoming opposing forces we are gradually developed. Although there are opposite powers acting upon us we are given intelligence to judge between the evil and the good. The doctrine of free agency was firmly established as the result of the council in heaven, as is shown in Moses 4: 1-3. On this occasion the power of Christ was manifested in the casting out of Satan, as on two other occasions—the tempting of Moses and the temptations of Christ. He who is enlisted in the cause of the Master should have on the armor of God, and in his hand the sword of truth. With this armament he should go forth to warn the people of the judgments to come, preaching unto them the word of God, for through a knowledge of the gospel they may avoid the dangerous places in life.

A quartet entitled, "Better Land," was sung by President John E. Owens, Elder Ether L. Marley, and Sisters Ellen Duckworth and Emma Owens.

Closing hymn, "We thank Thee, O God, for a prophet." The benediction was pronounced by Brother Richard Tinsley.

The evening session commenced at 6:30 o'clock by singing, "What was witnessed in the heavens?" Prayer by President Walter Thompson. Continued by singing, "Arise, O glorious Zion."

Elder Herman K. Danielsen was the first speaker. He touched upon various principles of the gospel.

Elder Ether L. Marley said that our mission is to carry the gospel message to those not of our faith. By so doing we strengthen our own testimony.

A solo entitled, "Make the world brighter," was rendered by Sister Elizabeth A. Blackledge.

Elder David A. Owen said that "Mormonism" includes all known truths and teaches us to look forward to revelation yet future.

A quartet entitled, "See the mighty angel flying," was sung by Elder Ether L. Marley, President Thomas H. Brown, and Sisters Ellen Duckworth and Emma Owens.

Elder John E. Cottam was the concluding speaker. He related the "parable of the sower," and showed its application to the lives of men. The gospel seed has been sown in the heart of each one who has become a member of Christ's Church. Among those who are faithful, the plants are thriving, and give promise of an abundant yield of grain. The seeds of thorns, thistles, and other weeds are being dropped by passing birds and insects, and there is always the possibility that the grain may be hindered in its growth because of the springing up of injurious plants. Inordinate political ambition, business greed, or social antipathy may acquire strength by imbibing nourishment from the soil, and so retard or prevent the maturing of the gospel plant. If bad seeds are deposited, they should be cast out, or if they have already

germinated, the plantlets ought to be uprooted. Only the grain-bearing stalks should be allowed to grow. Not in this life, but in the world to come, will the righteous learn whether the gospel seed will produce for them thirty or sixty or a hundredfold.

Closing hymn, "I'll praise my Maker." Benediction was pronounced by President George F. Richards.

DAVID A. OWEN, Clerk of Conference.

IN DEFENSE OF HIS COUNTRY.

ELDER STEPHEN H. WINTER, writing from Cardiff, South Wales, November 9th, 1917, reports the death of Sidney M. Evans, in defense of his country. Deceased was born May 28th, 1887, at Merthyr, South Wales; baptized August 29th, 1912, by Elder H. R. Thomas, and confirmed the same day by Elder E. E. Waite. He died in a hospital in Belgium, from wounds received on the battlefield, July 6th, 1917.

FROM THE MISSION FIELD.

Successful Social.—On Saturday, November 3rd, 1917, a social was held by the saints of the Pudsey branch (Leeds conference), in their rooms. The program was thoroughly enjoyed. The contributions will be used to provide book prizes for the Sunday school children at the close of the year.

Sunday School Program.—On Sunday, November 4th, 1917, President George H. Parker and his counselors, of the Gainsborough branch (Hull conference), arranged a very pleasing program at both the Sunday school and evening services. The interesting feature was that every member present took a part on the program, and contributed to the success of the two meetings. President William D. Lewis and Elders Harold L. Browning and Oliver G. Ellis were present.

Baptisms.—A baptismal service was held at Sheffield (Sheffield conference) on the 21st of October, 1917, Elder Charles A. Welchman officiating. The new candidate was confirmed a member of the Church by Brother James Potts.

Elder William J. Loosle reports that on Sunday, October 27th, 1917, a baptismal service was held at "Deseret," 152 High Road, London, N., 15 (London conference), at which three persons were baptized. President James G. McKay officiated. They were confirmed immediately afterwards by President James G. McKay and local Elders Thomas W. Hawkes and Edmund W. Wheatley.

President James Gunn McKay reports that a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., 15 (London conference), on Sunday, November 4th, 1917. Local

Elder Henry J. Stagg officiated, and Elder Herbert P. Haight confirmed the new member.

Farewell Social.—On Tuesday, October 23rd, 1917, a social gathering was held in the home of Brother and Sister Newton, 28 Abbotsford Place, Glasgow, in honor of President George A. Simkins, of the Scottish conference, who had been honorably released to return home. The sisters of the Relief Society served the refreshments, while the members of the Glasgow branch took their parts well in providing a splendid program of music and song. During the evening Sister Isabella Blake, the President of the Relief Society, presented a beautiful Scotch rug, on behalf of the members of the Glasgow branch, to President Simkins, as a token of their affection, and in recognition of his splendid mission amongst them. President Simkins, in thanking the saints for their gift, urged all to remain true to the faith and live the commandments of God.

Branch Conference.—The saints of the Pudsey branch, Leeds conference, held a successful conference on the 4th of November, 1917. President Whitaker Metcalfe writes as follows: "President Eben J. Robinson and Elder James H. Ludlow were in attendance. Brother Whitaker Metcalfe reported the condition of the branch. Superintendent Brother George A. Guy reported on the Sunday school, and Sister Florence Bennett, President of the Relief society, gave a report on the work of that organization. The children of the Primary class rendered the song, "Jesus bids us shine." Brother Percy Page recited the testimony of the Three Witnesses, and Sister Elsie Thackray related how the gospel is being preached to the nations. A solo was rendered by Sister Florence Bennett. The general and local authorities were unanimously sustained, and President Eben J. Robinson gave good counsel and advice. At the evening session President Metcalfe, Elder James H. Ludlow, and Brother Thomas Tidswell, of the Bradford branch, made remarks. Solos were ably rendered by Sisters Lily Sutcliffe and Clara Harrison. Brother Simeon Stead, having been called up to serve his King and Country, was honorably released as counselor, and Brother Nicholson Elliott was set apart and ordained to fill the vacancy.

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